

tions, will not be wanting to him who presents, to the reciters of the hymns, wealth of food and cattle.

4. LSTDEA was bom the destroyer of cities,^a ever-young, ever-wise, of unbounded strength, the sustainer of all pious acts⁵ the wielder of the thunder-bolt, the many-praised.

5. Thou, wielder of the thunderbolt, didst open the cave of BALA,* who had there concealed the cattle; and the gods whom he had oppressed no longer feared, when they had obtained thee (for their ally).

6. (Attracted) by thy bounties, I again come, hero, to thee, celebrating (thy liberality), while offering this libation. The performers of the rite approach thee, who art worthy of praise; for they have known thy (munificence).

7. Thou slewest, INDBA, by stratagems, the wily

^a The text has only *-p'tirdm Ihinduh*, breaker of cities: the Scholiast adds *as-urndm*, of the *Asuras*.

^b *JBala*, according to the Scholiast, was *a&Asura*, who stole the cows of the gods, and hid them in a cave: *Indra* surrounded the cave, with his army, and recovered the cattle. IE the legend, as cited from *the Anukmman-iM*, *the Pants*,—formerly noticed as the cow-stealers (p. 16, n. f.),—are said to be the soldiers of *Bala*, and the actual thieves and concealers of them in

the cave. Bosen
 conceives some relation to exist between this
 legend and that of
Cacus: Qms fafatlas. a-tigruo cognationis mnculo inter se
contineri, et
ex wto eafamque fonts, guanhmvis r&moto^ -derivatas
esse, persuasum
quidem est miM.—AUnotationes, p. xxi. But the
 story is likely to
 have originated in incidents common to an early
 and, partly^ pas-
 toral stage of society, "We have the *Caaus* of the
 Highlands, and
 the *Bah-* of the *Feda*, in such worthies as Donald
 Ben Lean.